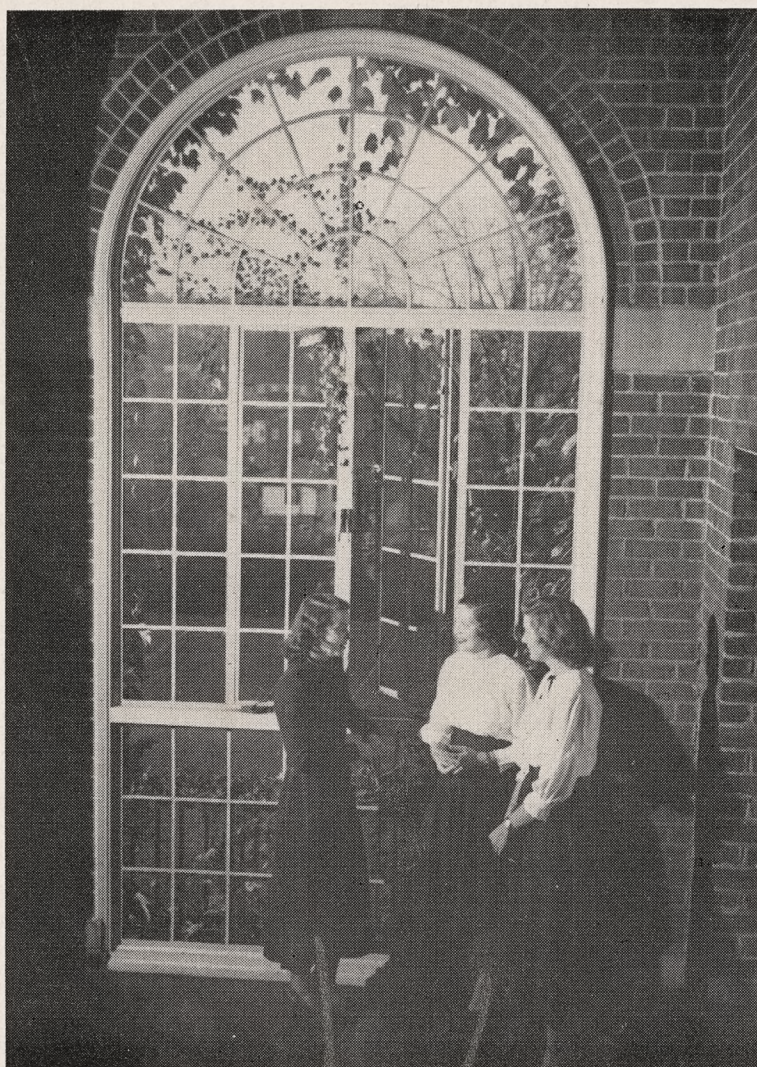


# THE Witness

10¢ A COPY

June 8, 1950



STUART HALL  
Girls Chat Between their Classes

FISHING AND WITNESSING by McCANDLESS



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE

NEW YORK CITY  
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.  
Weekdays: 7:30, 8 (and 9 Holy Days except Wednesday, and 10 on Wednesdays) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a. m. to 6 p. m.

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Thursdays and Saints' Days at 10:30 a.m.  
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Thursday and Holy Days: 11 a.m., Holy Communion.

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5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

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23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Student and Artists Center  
Boulevard Raspail  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.

The Rev. C. Leslie Glenn  
The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12

### ST. JOHN'S CHURCH

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Tuesday, Holy Communion, 10:30.  
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### ST. PAUL'S CATHEDRAL

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The Rev. Philip F. McNairy, Dean-Elect

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Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. JOHN'S CATHEDRAL

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Very Rev. Paul Roberts, Dean

Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.  
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursday, 7:30 a.m.

### TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

### TRINITY CATHEDRAL NEWARK NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean  
The Rev. Richard Aselford, Canon  
The Rev. Benjamin F. Axleroad, Jr., Ass't.  
The Rev. Edward W. Conklin, Assistant  
Sundays: 8:30 A.M., 11 A.M., 4:30 P.M.  
Tues.-Fri. (October-May): 12:10 P.M.  
The Cathedral is open daily

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.  
Rev. Calvin Barkow, D.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.  
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

### THE CHURCH OF THE ADVENT

Meridan St. at 33rd St.  
INDIANAPOLIS  
The Rev. Laman H. Bruner, B.D., Rector  
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

### CHRIST CHURCH NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams  
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.  
Thursdays and Saints' Days: Holy Communion, 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield, Minister of Education  
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

Second Street Above Market  
The Rev. E. A. de Bordenave, Rector  
The Rev. Robert M. Baur, Assistant  
Sunday Services: 9:30 and 11:00  
Wednesdays and Holy Days: 12 noon  
This church is open every day.

### CALVARY CHURCH

Shady and Walnut Aves.  
PITTSBURGH  
Rev. William W. Lumpkin, Rector; Rev. Nicholas Petkovich; Rev. Eugene M. Chapman; Rev. Richard J. Hardman.  
Sunday: 8, 9:30, 11 and 8  
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30  
Saturday and Holy Days, 10:30

### CHRIST CHURCH RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector  
Sunday: 8 and 11 a.m.  
Friday and Holy Days: 9:30 a.m.



## STORY OF THE WEEK

**Fletcher Urges Foreign Policy Based On Christianity****He Speaks at Both Holy Trínity, Brooklyn,  
And St. Martín's Forum, New York**

★ "The will of God is the will for peace" was the theme of two addresses made in New York by the Rev. Joseph F. Fletcher on May 28th. The professor of social ethics at the Episcopal Theological School, Cambridge, had just returned from Australia where he had been a headliner at a series of peace meetings sponsored by the peace council of that country. He also visited Jojokarta, capital of Java, where he met with leading Indonesian officials.

His first address was at the Whitsunday service at Holy Trinity, Brooklyn, and the second was before a capacity audience at the last of the Spring forums at St. Martin's, New York.

"As Christians we are expected to work for peace in a spirit of obedience," Fletcher declared. "We must ignore the attempts of the powers-that-be to make peace a dirty word."

Telling of a stewardess on the plane out, who took a third world war for granted, which neither she nor her brothers wanted, Dr. Fletcher said, "What a shocking expression of the evil malaise that has gripped our times—this loss of faith in the democratic process. Christians must labor unceasingly to speak in the face of the powers of darkness, to advance the word 'peace' and to awaken the only viable principle of faith—the ability of the common people to control the actions of their leaders."

"Most western peoples," continued Fletcher, "have learned through their political associations, trade unions, churches and corporate efforts to make demands for minimum requirements of livelihood in domestic affairs. They must now learn that these will be all converted into sheer futility if they do not also demand minimum standards of life and death in foreign affairs."

"A foreign policy to earn democratic approval," he said, "must satisfy three conditions. First, it must offer a reasonable hope of maintaining the peace. To the Christian, peace is not just the absence of war; it is the presence of justice. Second, it must offer a decent cause worth serving. Our policy now presents us with havoc if the cold war should stop. Our whole economy is coming to be based on it. Through our military expenditures we are using the familiar pump-priming device of the New Deal days to keep a wobbling economy alive. The U. S. Journal of Commerce says frankly, 'Only an improved international situation can dim the business outlook.' U. S. colonial expansion is being used as a safety valve for American industry. This entire program is in direct conflict with the principles of the Christian ethic as well as human intelligence. It is no cause morally worth serving. Third, an acceptable foreign policy must at least offer a sporting chance to win a war,

if we ever have to go to war. Yet the scientists tell us that atomic war means genocide and mutual suicide. Even the Red Cross has informed the capitals of the world that in the next war it must be counted out because under present conditions of war it can no longer function."

"On the other side of the world," said Dr. Fletcher, "I found that people who speak for peace are getting the same treatment that they get here. All over Australia the things we said were distorted in the newspapers. When I asked a representative of the Australian broadcasting system why this was so, he replied, 'I cannot answer without being disloyal to my employer.'"

"A prominent clergyman in Melbourne said he was all for peace but asked how could he work with communists as a Christian, since they were humanists. It is not a question of cooperation," Dr. Fletcher said was his reply, "but the far deeper principle of Christian reconciliation. Jesus said, 'Love them that hate you.' Only that deeper ethic can overwhelm the secularism and lack of faith in masses of the people around the world who are utterly disillusioned by the hypocrisy and lack of creative leadership of the Christian fellowship. Anglo-American officials denounce our opposition to the cold war as a 'peace offensive.' Among Christians, the struggle for peace, both as a means and as an end, can never be an offensive ideal."

"How terrible it was," he continued, "for me as an academician to hear professors at the University of Melbourne, for example, speak of the same spirit of fear among intellectu-

(Continued on Page 6)



# EPISCOPAL CHURCH NEWS

## A. C. U. DENOUNCES TWO BISHOPS

Proposals have been made that the House of Bishops investigate alleged breaches of Church doctrine by the bishops of New Hampshire and Washington, D. C., it was made known by the American Church Union. It charges that Bishop Charles F. Hall of New Hampshire violated "the doctrine, discipline and worship" of the communion by taking part in a "joint ordination" with a Pres-



BISHOP HALL

byterian and a Congregational minister at Manchester, N. H., on April 24.

It also announced that the Maryland branch of the clerical union for the maintenance and defense of Catholic principles has called on the House of Bishops to investigate the action of Bishop Angus Dun of Washington in "having denominational ministers (Lutheran and Congregational clergymen) officiate" at an Episcopalian service on Ash Wednesday. The group said Bishop Dun also invited "all Christian ministers of Washington, except those of the

Roman Church, to 'join with us . . . by receiving Holy Communion'."

The Church Union condemned the action of Bishop Hall as "presumptuous, mischievous and irregular" and added that it was "the most flagrant breach of the Church's doctrine and discipline yet committed in the Episcopal Church throughout its history."

The Maryland group asserted that Bishop Dun's action "constitutes a flagrant disregard of the doctrine and discipline of this Church, a serious affront to thousands of loyal churchmen, and direct violations of the canons of the Church and the rubrics of the Book of Common Prayer."

Clergymen of New Hampshire have come to the defense of Bishop Hall. One of the first to speak was the Rev. Bradford Young where the ordination service was held. Affirming his "enthusiastic support" of Bishop Hall, Mr. Young lauded him for "his forward-looking act in permitting ministers and priests of other communions to be invited to take part in the ordination of the Rev. Marc A. Nocerino."

"The American Church Union," he said, "has shown its ignorance in calling this (the joint ordination service) 'unprecedented'."

"It is safe to predict," he added, "that neither the Presiding Bishop, Henry Knox Sherrill, nor the House of Bishops will give any more weight to this proposal of the Union than they have to similar attacks on other bishops in the past. Since ordination is to a universal ministry, it is appropriate that ministers in other branches of the universal Church should participate."

The Rev. John Henrikson, minister of Westminster Presbyterian Church, Manchester, who took part in the service, also praised Bishop Hall for his

stand in the matter. "I think what Bishop Hall did was a very significant action in terms of recognizing the universal brotherhood of all Christians," he stated. "It is my personal opinion that in this step here and in everything else Bishop Hall represents a forward-looking and courageous leadership in the Episcopal Church. I was very happy to have participated in the service. In my experience it was the most impressive and meaningful service that I have witnessed."

The other clergyman referred to in the American Church Union resolution was the Rev. Whitney S. K. Yeaple of Concord, executive secretary of the New Hampshire Council of Churches and Religious Education who officiates at Sunday services at the Hillsborough, N. H., Congregational Church. Explaining that he was speaking as secretary of the council, Dr. Yeaple said he "enthusiastically supports Bishop Hall."

(See Editorial)

## RECTOR SUPPLIES COUGH DROPS

★ The Rev. Clayton Melling, rector of All Saints, Johnson City, N. Y., is broadcasting the services there this month and last. He therefore gave a suggestion to his congregation in the parish bulletin: "Programs that sound good over the air are 'radiogenic,' and that word can certainly be used for All Saints last Sunday. The music was beautiful and both the choir and the congregation came through magnificently in making the service effective.—We could have improved matters slightly by muffling our coughs. Coughing over the radio creates the same effect as you get in the seal house at the zoo. Your rector has placed a box of cough drops in every pew this morning. If you get in trouble use them."



## THE PICTURE ON THE COVER

★ Stuart Hall, Staunton, Virginia, now in its 107th year, is one of the oldest schools for girls in the South. Behind the school lies a wealth of the best in Southern tradition. Within its walls have been educated many of the outstanding women of the country. Bishop William Meade and General Robert E. Lee, as well as a long line of prominent clergy and laity, have served as members of the board of trustees. The school of today is an outstanding college preparatory school, its graduates taking their places successfully in the leading colleges of the country. The plant is completely up to date, modern academic building, well equipped laboratories and library. A tiled indoor pool and thoroughly modern gymnasium and athletic field make practically all sports possible. The school is accredited by the State Board and the Southern Association of Colleges and Secondary Schools.

## HONORARY DEGREES AT GENERAL

★ Doctorates were conferred upon the following at the commencement of the General Seminary: Bishop Armstrong of Pennsylvania; Bishop Quin of Texas; Bishop Street of Chi-

cago; Bishop Vaill of Japan; Bishop Welles of West Missouri; the Rev. John Huess; the Rev. Albert J. M. Wilson; Dean Claude Sprouse; the Rev. Vincent F. Pottle.

There were eighteen men in the graduating class, representing thirteen dioceses.

## SOUTHWESTERN VIRGINIA HOLD COUNCIL

★ Emmanuel, Covington, was host to the council of the diocese of Southwestern Virginia, May 23-24, at which Bishop Bentley of the overseas division was the headliner. Resolutions were adopted favoring the inclusion of lay workers in the social security set-up. An expense budget of \$21,238 was passed; together with a missionary budget of \$62,794. In addition \$6,500 was voted for the building fund of St. James, Roanoke, a newly organized church.

## OLYMPIA HOLDS CONVENTION

★ The convention of Olympia was held at St. Mark's, Seattle, with Bishop Bayne reporting excellent progress in every department of diocesan activities. A budget of \$90,000 was adopted for 1951. Bishop Bentley, head of overseas division, and Bishop Yashiro of Japan were the speakers at the convention dinner.

## ST. MARTIN'S HAS BIG DAY

★ At St. Martin's Church, New York, ceremonies were held on June 5th in connection with the memorial carillon in the belfry of the church. A bronze tablet containing the names of 87 deceased members and friends of the church and a parchment scroll with 158 names was unveiled. These are the persons in whose memory the bells were given. The carillon was dedicated last December by Bishop Gilbert.

In the afternoon Kamiel Lefevere played the 2nd portion of his dedicatory recital. A student of the late Jef Denyn of Mechelin, Belgium, Dr. Lefevere has been decorated by the Belgians for his work in the field of carillon music.

Preceding the carillon recital there was a parade from the 32nd police precinct to the church. The police band of the City of New York led the parade. Participating were a number of high ranking police officials, the St. George Association, national guard units, fraternal organizations along with several hundred church members.

Preceding the carillon recital, the police glee club sang a number of selections.

The rector of St. Martin's, the Rev. John H. Johnson, is chaplain of the New York police, and in that capacity was the speaker at a meeting of the St. George Association held the previous Sunday at the Waldorf-Astoria.

## CHILDREN PRESENT OFFERING

★ An estimated 3,000 children of the diocese of New York presented their missionary offering to Bishop Gilbert on May 27 at a colorful service at the Cathedral of St. John the Divine. A vested choir of 1,000 in many hued vestments carrying banners marched around the Close and were reviewed by the bishop. The total offering was over \$38,000.



**PHOTOGRAPHER** is photographed. Bishop Campbell of Los Angeles was just getting ready to sprint into place in order to get in his own picture when he was snapped by the Rev. Albert Jenkins of Whittier.



# EPISCOPAL CHURCH NEWS

## FOREIGN POLICY—

als in Australia as in America, and to have them call it 'the American Thought Control Pattern'."

"Government officials in Indonesia told us that they and their people will have no truck with any policy that seeks to divide the world, or that smears every attempt of peoples' movements to achieve some independence and advancement for themselves. Our present foreign policy will succeed with no people on earth except the American people, whom many in Indonesia referred to as the most politically illiterate people in the world today."

"What a denial of the American democratic pretensions," concluded Dr. Fletcher, "when our U. N. representatives refuse to seat in the U. N. delegates from the largest body of people on earth! The Bible says, What a man sows, that shall he reap. It is equally true of nations. America today is sowing fear, hatred, militarism, discrimination, exploitation. These seeds will bear suitable fruit. People everywhere look on the United States as a great country, to which 150 years ago freedom-loving people fled to escape landlords, ecclesiastics and generals. Today it is fast becoming the country to which the landlords, the ecclesiastics and the generals flee to get away from the wrath of the people who are rising throughout the rest of the world."

## GOES TO LIBERIA AS DOCTOR

★ Dr. Anna C. Jones, a resident of surgery at St. Agnes Hospital, Raleigh, N. C., is to go to Liberia next month to serve as a doctor under Bishop Harris. St. Philip's Church, New York, is to hold a dinner June 8th to raise \$1,800 for her salary. She is a communicant of the parish.

## ONE COLLEGE TO ANOTHER

★ It is not often that students and faculty of one college raises money for another. Hobart and William Smith Colleges however have contributed \$250 to the restoration of the dormitory at Kenyon, destroyed by fire.

## MEMORIAL DAY IN PARIS

★ The Memorial Day service was held in the American Pro-Cathedral Church of the Holy Trinity, 23 avenue George V, Paris, May 30th, conducted by Dean Sturgis L. Riddle. The Hon. David K. E. Bruce, Ambassador to France, presented three memorial flags to hang in the cathedral: the flag of the Episcopal Church, and the flags of the States of Minnesota and Wyoming. A distinguished congregation of high ranking diplomats, officials and clergy, American, French, British and others filled the cathedral. Following the service, the band of the Republican Guard led the congregation up the Champs Elysees to the Arc de Triomphe, where Ambassador Bruce laid a wreath on the tomb of the unknown soldier.

## CALIFORNIA HAS LAYMEN'S RALLY

★ The first laymen's rally of the Priest Fellowship of California was held May 21 at the Good Shepherd, Belmont, with more than fifty attending. A similar meeting will be held in September looking toward the organization of a diocesan unit of the American Church Union. The speakers at this first meeting were Walter G. Swanson of San Francisco, who told of his "rich religious experience resulting from his first confession," and Paul Brindel of Novato who urged a program of "Catholic action" in the diocese.

## BISHOP J. T. HEISTAND REPORTS PROGRESS

★ Bishop Heistand, in his address to the convention of Harrisburg, meeting at St. James, Lancaster, May 23-24, reported progress as evidenced by increased church attendance, larger confirmation classes and the fact that fifteen men are now in seminaries. He also commented on the training of church school teachers in school of religion in the diocese, and the training also of lay leaders.

Dean John W. Suter of the Washington Cathedral was the banquet speaker and described the work of the liturgical commission and told of proposed revisions of the Prayer Book.

A committee was appointed to study and work out plans for a campaign to raise \$350,000 in the next three years for advanced work in the diocese.

## ARCHBISHOP STRESSES FREEDOM

★ Archbishop Philip Carrington of Quebec praised "the democracy present in the Anglican Church" in preaching to about 10,000 attending a service marking the centenary of the diocese of Montreal. "We represent a strange appearance sometimes with our modernist bishops and our Communist deans, but at least nobody can say that thought and speech are not free in the Anglican Church."

The service, held May 28th, featured a choir of 1,032 voices from 53 parishes of the diocese.

## LOS ANGELES HAS LARGE OFFERING

★ The church school offering of Los Angeles, presented to Bishop Bloy at a service held in the bowl at Hollywood, reached a record total of \$17,280. It is to be applied toward the diocese's \$113,126 pledge to the general Church program.



## EDITORIALS

### Sharing Our Treasures

**T**WO bishops of our Church, Angus Dun of Washington and Charles Hall of New Hampshire, are being vigorously censured by some of their brethren. Bishop Dun's fault, it seems, was inviting Protestant ministers to take part in a Communion service in the Washington Cathedral. Bishop Hall's was permitting Protestant ministers to join in the laying on of hands in an ordination service in Manchester. Both men are being taken to task for breaking Prayer Book rubrics and acting contrary to the doctrine, discipline and worship of this Church.

We challenge the charge that the faith and practice of the Protestant Episcopal Church have been compromised or violated either in Washington or New Hampshire. Both services were entirely in the words and according to the intention of the Book of Common Prayer. Nothing was omitted or subtracted. Bishop Hall and episcopally ordained priests of this Church did make and ordain a new priest in the traditional manner. The fact that otherwise ordained ministers of Christ added their blessing in no way detracts from or contravenes the carrying out of the rubrical directions in the ordinal. Bishop and priests of this communion did lay hands on the candidate's head even as the Prayer Book prescribes. Did the addition of a Presbyterian or Congregational hand contaminate or nullify the work of the Holy Spirit? We think not. Was anything lost or given up of this Church's faith and order? We think not.

In Washington Bishop Dun was the celebrant at the great Ash Wednesday service which has also stirred up a vocal minority. Once again it was the Holy Communion word for word out of the Prayer Book and with all that that ancient service means therein. Did the fact that a Protestant minister read Holy Scripture that morning really violate the rubrics? Here, it might be argued, the rubrics are even more on Bishop Dun's side for they specifically say "the minister appointed shall read the Epistle, the Gospel . . ." This is the only place in the Communion service where the word minister is used rather than priest. If we are bent upon observing the letter of the law as the bishop's critics are, then something might be made of this particular rubric as allowing a minister, yes, a Methodist or any other minister of Christ, to read the lessons. And as for inviting "outsiders" to receive the

Holy Communion, much has already been written refuting the closed-communion interpretation of the rubric at the end of the Confirmation service. This rubric was not intended to bar the way to non-conformists receiving the sacrament of the Lord's Supper in the Anglican Church.

But the real issue is not the legalistic one of analysing rubrics and construing them as literally as possible to defend this or that position. The real issue is this: are these others of the great Protestant communions valid ministers of Christ, or are they not? If we are going to take the position that the ministry of the Presbyterian, Methodist, etc. Churches is invalid, or split hairs about validity and regularity, let's be open and above-board about it and not invite them to any of our services. Then, too, let's stop all our talk about Church unity because it's impossible on those terms. Our position then is hardly different from the exclusive, true Church contention of Rome which makes abject submission the price of reunion. But if we agree that ordained ministers of the historic Protestant Churches are true ministers of Christ and his Church, and many of us do (by their fruits ye shall know them!), then the time is overdue for some expression of that conviction on occasions. How are we ever to come to know each other and draw nearer together if we must be forever scrutinizing rubrics and jealously suspicious of a Protestant in our chancels? It is not even courteous to invite outstanding representatives of these Churches to our ordination and consecration services, as we often do, and then condescendingly assign them a back seat in the choir or a pew in the nave. Is rubrical purity (which again was not essentially violated in either of the instances cited) more pleasing to God than the honest endeavors of good men to bridge the divisions of Christendom, to be hospitable and charitable to fellow ministers of our one Lord and Christ?

We of the Church are given glibly to advising the nations to give up a measure of their proud sovereignty for the sake of the peace of the world. But are we even half-willing to give up something of our own ecclesiastical sovereignty for the sake of the one, great Church which is the will of God? Actually nothing was renounced or lost in Washington or New Hampshire as far as we are able to see, nothing was given up, and yet what a hue and cry! The truth is that the opposition comes largely from clerical sources. The overwhelming majority of our laity are impatient to get on with the essential work of the Church. They earnestly



desire Church unity. They would have no sympathy with all this agitation because Protestant ministers were invited to take part in Episcopal services.

We, too, love the Church of our membership and all her ways. But we do not believe in keeping her treasures to ourselves and putting fences around them lest they be lost. We believe in sharing them with others, and we are delighted when others want to enter into them in fellowship with us. We shall not be the losers thereby, but richer far.

## Son of Consolation

**B**ARNABAS is one of our less celebrated New Testament saints, but here and there in the Episcopal Church, in addition to parish churches bearing his name, he is remembered through chapters of the Guild of St. Barnabas for Nurses. He is appropriately the patron saint of nurses for he was known as the "son of consolation." We can scarcely imagine a nurse choosing her vocation without something of St. Barnabas' spirit, the motive to minister and console. This is one human occupation where the choice could hardly be for the sake of an easy job or big money. To want to be a nurse is already to care for people and want to help them in trouble. This probably covers all nurses, Christian and otherwise.

But there ought to be a plus quality, a something more, about a Christian nurse, and, for that matter, any Christian in his work. St. Barnabas was a son of consolation because he had learned mercy and loving kindness from one whom he served as an apostle. If our true devotion is Christ and we aspire to have his mind in all things—then this is, or it should be, a different matter from having a worldly or humanitarian standard however lofty. After all, in the long run we become like what we worship.

It seems to be generally true that where there is no religious sanction and stimulus we humans soon become weary of well-doing. Service becomes patronage. People become cases. Self-interest takes over self-giving, and the springs of charity and caring for people, especially the difficult and unpleasant ones that sometimes lie in hospital beds, dry up. This is especially unfortunate when it happens to a nurse or a physician. Today we salute the St. Barnabas Guild for Nurses with its purpose of lending a Christian incentive as well as affording Christian fellowship to the women in white. We need more chapters of the Guild.

## Fishing and Witnessing

By HUGH McCANDLESS

Rector of the Epiphany, New York

**O**UR Lord picked experienced fishermen as his first disciples, men who knew that if you wish to catch fish, you must learn to think as fish do. When you fish with dry flies, you know that bright flies seem to work best on dark days, and dark flies on bright days. Sometimes the day is hot and fish are not hungry, or stay deep in the coolest water.

Salt water fishermen know that the fish will change their feeding places with the changes of tide and wind or weather. The best bait is useless if the fish are somewhere else.

Sometimes you can catch fish even when they are not hungry. One old guide used to catch big trout in the late summer by looking for pools underneath waterfalls. He knew that usually only one big fish lived in each pool, driving away any other trout that tried to come in, as the pools were fine places to feed. This guide would cast a big silver lure into the waterfall; and the old trout, thinking it was a rival, would rise at it in a fury and get hooked.

Some people even study how things look to a fish. As you know, water bends the line of vision: if you hold a paddle at a slant in the water, it seems to be bent at the water line. The most conscientious fisherman I ever heard of used to submerge himself in the bath tub, while his patient wife threw dry flies on the water in order for him to get a fish-eye view of how the bait looked.

Our Lord did not mean that in catching men, his disciples should deceive them, as fishermen deceive fish, with false lures. Nor do I mean that. But we should understand them, in order to sympathize with them, in order to really help them, to lead them to Christ. Some fish want flies, others worms, others the challenge of a rival. Some of our friends need help from religion, others the challenge only Christianity can give them. Everyone can find what he needs in Jesus Christ. All that is required for us to do is to find out sympathetically and understandingly what they need, and point out how our Lord has it for them.

Some of us are not very skillful at this, but we still know we ought to do our part. In this case, it is up to us to fish for men the way unskillful people go after fish: by "chumming."

The little boats that take people out deep sea fishing anchor off shore in a good place and a boy goes up in the bow and starts throwing mouldy



old fish heads and tails out of a bucket into the water. The awful stuff drifts past the boat, and the boat bobs up and down, and people who are not used to it decide they are not very hungry and will eat their lunch later. But if there are any schools of fish at all near, they are attracted in great numbers, and it is very easy to catch them.

This has a great deal to do with attracting people to Christianity. The early Christians were not great speech makers and they were terribly persecuted. Thousands of them were killed just for being Christians. Their neighbors thought everyone should pretend to worship the emperor, by throwing a bit of dirt on a pagan altar, and the Christians refused. Anyone would have been sure that the Church would disappear. But the Christians were so cheerful and forgiving, and even their young boys and girls were so brave under torture, that they won over their persecutors. The main thing that made followers out of their tormentors was the way they loved each other. And so your actions and my actions, every day, are attracting people to church or driving them away.

The Bible is the word of God, and as we hear it God speaks to us. He calls us as he did his disciples—to be fishers of men. Of course we are not good enough, but we must not use that as an excuse: as big fish have been caught with bent pins as with imported fancy dry flies. God is saying to us in the Bible “I have called you to my service; that means you are good enough for me.”

## God's Census Taker

By ROBERT R. SPEARS JR.

Rector of Saint Peter's, Auburn, New York

**I**T was a very distinguished looking gentleman, conservatively dressed, who opened the door after a discreet knock and announced, “I’m the census taker.”

“But the census taker was here just two days ago,” I said, “there must be some mistake.”

“I don’t think so,” he replied with a genial smile. “Let me show you my credentials.”

We noted at once that the portfolio which he carried under his arm was beautifully embossed morocco leather and that the sticker on the outside had a wide gold border that flashed as he moved instead of the red, white and blue which we had noticed on the previous visit of the census taker. He explained with a smile that reflected a deep sort of inner joy one sees so seldom these days, “You see, this is a somewhat larger type of

census. I realize that some of the districts are currently making a census too, but this is the census for the kingdom.”

I must have been impressed! He went on, “Pleased don’t be alarmed. You see we come only to the head of the families in the kingdom for this information and since you bear the title of rector of Saint Peter’s parish you are the titular head of this particular family. Now if you will be kind enough to answer some questions I’ll try to take as little of your time as possible.”

He sat down in the chair opposite my desk, opened his portfolio, and, with a flourish, produced a very unusual looking pen. Accustomed to “P-51s” and pens that write under water, I think any of us might be surprised that such a modern looking gentleman chose to write with a feathered quill. To be sure it was a much more elaborate and ornate feather than any I had ever seen and it, too, looked as though it were made of burnished gold although it appeared to be as soft as down as he made a few preparatory flourishes.

“Now then,” he said, “let me write the name of this family: St. Peter’s parish. And how many members would you say made up the family.”

“Do you mean baptized persons?,” I inquired.

“Yes,” he said, “Surely you remember that it is baptism which confers citizenship in the kingdom?”

“Yes,” I said, a little embarrassed at having been caught in the same mistake which so many people make, “there are 1886 baptized persons in this family.”

“Now then,” he inquired, “how many of these have been confirmed?”

“About 1200,” I replied.

“My,” he said, “that means that you have 600 people or more in this family who have not yet been confirmed. What a wonderful start for a church school. How many are there in your church school?”

“About 250,” I replied.

“And your average attendance runs around 250, doesn’t it?”

“No,” I said, a little embarrassed again, “I should say that 125 to 150 represented the average attendance on any Sunday.” He didn’t chide me at all but from the way the pen wrote those numbers down I knew that he had made the logical deduction.

“Now then,” he said, “let’s look at the 1200 people who are confirmed members in this family. How many people does your church seat?”

“About 800,” I replied hesitantly, fearful at what was to come.

“Then may I write down that you have 800 people in church on Sunday?”



"No," I said, "I'm sorry to say that you may not write that down for it wouldn't be so."

"Well, how many were there in church last Sunday?" he asked.

"If you count all three services," I said, "there was a grand total of nearly 1000 people."

"Oh, yes!" he said, "That was Easter day, wasn't it?"

"Yes," I said.

"Well, what constitutes the average attendance on a normal Sunday?" he asked.

"Not more than 500 people," I said, and again that look of concern flashed across his brow as he wrote down the number.

"Now," he said, "according to my form this family comes on a special line so I'll have to ask a few extra questions. How many hours a week would you say that this family worked for the kingdom?"

"I wouldn't have any way of knowing," I said hesitantly, "because, normally, that isn't the sort of question we Episcopalians ask of each other. It isn't genteel to be too personal about another person's religious practices."

"Then I'd just better put a big question mark in that blank hadn't I? Would you have any way of answering this question? How many of your people regard the Church as the most important activity in which they engage?" Again I had to admit that there was no definite way of my answering that question but that I hoped sincerely there were a handful, at least, in this family who looked upon their Church life as the most important thing in which they engaged.

"One or two more questions and we're finished," he said, smiling encouragingly. "If, as your answers would indicate, there is a considerable percentage of this family who never attend a family function and a considerable percentage for whom these family functions are definitely of a secondary importance, are the faithful, loyal members doing their best to correct this tendency, or are they just congratulating themselves on their own personal record and forgetting their responsibility?"

"Don't you think that that sort of question is one that the members of the family could answer better than I?" I said.

"Yes, I believe you're right," he answered, "And I think this is true of this last question. Does everyone in this family expect to go to heaven?"

"Oh! I can answer that question." I replied, "Of course, everyone in this family expects to go to heaven."

"I see," he said, as he wrote the final answer with a flourish and shut his portfolio with a

decisive snap.

"By the way," I said, "when will these figures be published so that we can all study them?"

"Oh!", he said, "these aren't the sort of figures that get published. I'm afraid these figures are for a very personal file and one day you'll all be hearing about them." Just for a moment the atmosphere of the office resembled that of a courtroom, and he seemed to be a great and mighty judge.

He started toward the door, turned and, with that wonderful smile said, "Thank you so much for seeing me and I hope that we will be meeting again." As the door closed I felt a slight shudder go down my back and I devoutly hoped that I would never have to meet him again and answer questions on the basis of that census record.

## Talking It Over

By W. B. SPOFFORD

SOME time back we had a piece here about the automatic kneeler, a gadget which bobs up and down so that people can pray with practically no effort. This mechanistic age has now produced a nickel-a-record juke box which plays hymns. One has been installed in a Los Angeles church; select your hymn by pushing a button, deposit the coin, and relax.

Bill Schmidgall, the rector at Tunkhannock, Pa., thinks this is just the beginning. A stack of sermon records will probably be on the market soon, which will be a great boon to the sermon-grouchers. Subjects can be listed on the juke box: "Pie-in-the-sky;" "Bringing up children;" "How can I keep from going to hell?" etc., so you can take your pick. Probably the last record to wear out will be the one on "Applying Christianity in your community."

Then too confessions can be made through the box—the routine questions for you to answer "yes" or "no," with a ticker-tape bobbing out of the machine at the end, giving absolution and your penance, if any.

Pastoral advice also can be handed out this way: "How can I get along with my mother-in-law?"; "What must I do to stop hating my wife?"; "Where can I get a job that will pay \$100 a week?" I am sure anyone of our psychiatrist-clergymen could make up a long list of stock questions.

Then, to top it all and keep the parish solvent, slot machines can be installed to take the place of the collection—fifty cent machines for our rich parishes, down to nickels and dimes for the poorer ones.

Great possibilities in all this, though it is likely to put a lot of parsons out of work.



# Prayer Book Loyalty

By **GEORGE MORREL**

Rector of Trinity, Redlands, California

**I** WOULD like to chat a bit about a subject which I think is of interest to the Church all over the country, and that is the matter of Prayer Book loyalty. Ever since the General Conference in 1946, there has been a growing feeling throughout our Church that there should be more consistency in the usages of local parishes, and that the only realistic way to achieve this is by following faithfully the directions and usages of the Book of Common Prayer. Such recent slogans as "Episcopalians united" reflect the rise of this attitude.

It is one of the splendid things about our Church that it is comprehensive and elastic enough in spirit to include more than one point of view. The Prayer Book itself has a broad and inclusive spirit, and such a thing as rigid uniformity has never been contemplated or desired in our Church. Nevertheless, the old adage about not going from one extreme to the other also applies, and many of our most thoughtful leaders have felt that the variations among us have been carried farther than our tradition really intends. It is confusing to the layman to go into one Episcopal Church and find "Solemn High Mass" being celebrated almost exactly according to the Roman Catholic rite, and then perhaps the following Sunday to visit another Episcopal parish in which an ultra-liberal type of rector edits and abridges the Prayer Book services in order to make them conform to his own private opinions. We do not want totalitarian uniformity, but then we don't want chaos and confusion either!

The most constructive way out of this difficulty is for all schools of thought to stick to the Prayer Book exactly as it is written, and after consulting the best scholarship available, to carry out its intentions explicitly. We have canonical ways of revising the Prayer Book, if need be, but this must be done by the whole Church and not by individual clergymen and laymen acting according to their own whims and fancies.

This position of absolute Prayer Book loyalty sometimes carries with it the impression of legalism where the basic intention is anything but legalistic. We would all recognize the fact that the rubrics were made for man and not man for the rubrics, and yet we would also feel that the Prayer Book as it now stands is the fruit of many centuries of experience and wisdom, and we shall be wise not to override that well-tested wisdom too quickly. Where the Prayer Book is followed

faithfully and loyally the worship and life of the Church are richer and more abundant, and the individual Christian is put into a more vital and helpful contact with the living God.

# When You Move

By **WILLIAM PAUL BARNDS**

Rector of St. Matthew's, Lincoln, Nebraska

**I**N these times many people are moving from one town to another. There are many details connected with a move, such as transferring one's checking account, leaving a forwarding address with the Post Office, and making arrangements with various public utilities.

When you move, what about your parish affiliation? Some people have never heard of a letter of transfer. The Church provides that a communicant moving from one parish to another may take an official letter of transfer to his new parish. When this letter is accepted by the rector, the communicant's name is entered on the register of his new parish, and a receipt is sent to his former parish, and the proper notation made on the register of that parish. In this way the records of both parishes are kept up to date, and the status of the communicant himself is protected. Many people move without securing a letter of transfer and their names are thus carried on the record of some parish where they no longer live.

It is always courteous and thoughtful to notify the rector of any change of address on your part so the mailing list of the parish can be kept up to date, whether you move out of the city or not.

Are you officially on the roll of the parish Church where you attend? If not, ask the rector to write for your letter of transfer. Have you moved without notifying the parish office of your new address? If so, why not attend to it right now?

When you transfer from one parish to another you do not become a member of the Church all over again; you simply affiliate officially with the parish where you attend. If you have further questions, ask the rector and he will be glad to answer them for you.

## EVERY OTHER WEEK

**WITNESS** for June 15 will be devoted to the Anglican Society. There will be no issue of June 22 since, as is our custom, we publish every other week from June 15 to September 15. May we urge readers not to make address changes for these few summer numbers unless your vacation is an extended one. Arrange with your local post office or a friend to forward copies. Your cooperation will be greatly appreciated.



## NEWS OF OTHER CHURCHES

### PRESBYTERIANS HOLD GENERAL SYNOD

Moves toward organic union of Protestant Churches were approved by the general synod of the Presbyterian Church, meeting in Cincinnati. Unanimous endorsement was given to the conference on union which was organized last December at Seabury House.

A budget of over 17 million dollars for 1951 was adopted after heated debate. \$7,537,000 was designated for home missions; \$6,030,000 for overseas missions; \$2,225,000 for education. It was also reported that the fund for overseas relief and rehabilitation had reached over 25 million. The original goal was 27 million.

On membership, an increase of 71,713 in 1949 was reported, bringing the total to an all-time high of 2,401,849. Candidates for the ministry number 1,858, largest in history. Sunday school enrollment increased by 114,000 last year, causing the Rev. William B. Pugh, stated clerk, to declare: "You haven't been able to see a report of an increase like that in many, many years."

### FLYNN BOOK AGAIN CONDEMNED

Attacks on Methodists in Reader's

Digert and John Flynn's book, "The Road Ahead," were scored at the annual session of the N. Y. conference of the Methodist Church. Present tenseness and fear, which threatens civil rights, were also condemned. Welcome to DPs, continuation of the interracial policy and resolutions calling for the passage by Congress of the anti-lynching and anti-poll tax bills and the setting up of a fair employment practices commission were also passed. The conference also urged Church support of U. S. efforts, through the U. N., for maintaining ties with Russia and cooperating with Russia on relations with Germany, Japan and China.

### MYRON C. TAYLOR GETS AWARD

While most Protestant Churches are urging the President not to appoint a representative to the Vatican, the Roman Catholic's society for college work, Newman Club Federation, presented the retiring representative, Episcopalian Myron C. Taylor, with their first annual award. The award is conferred upon "a distinguished citizen who, in a special way, has contributed to the work to which the Federation is dedicated."

### MISSIONARIES FOR LABOR UNIONS

Missionaries for labor unions were urged by the commission on peace and social service of the Methodists of Philadelphia, meeting in annual session. If 50 Methodist youth, especially trained, went into factories, mills and mines, with other Churches acting similarly, "in a short time this nation might truly be a Christian nation," the commission stated. It further declared that "the organized labor movement is a powerful force working for the social and economic welfare of employees in general. The basic principles for which labor strives are closely related to the brotherhood of man."

### TALENT SCHEME PROVIDES NEW BUILDING

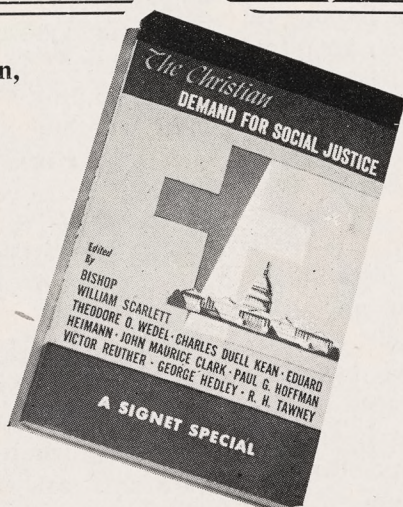
A Methodist Church at Columbus, Ga., has moved into a new Sunday school building after exploiting a 200-year-old idea. Following the parable of the talents, the pastor passed out dollar bills and asked them to increase them. The 205 original dollars grew to \$1,500. One couple purchased a duck, formed a mythical corporation, Quacks, Inc., sold shares in the bird, and returned with \$125. They promised golden eggs as dividends and have now placed the duck on a local pond where each shareholder may do his own collecting. Another enterprising woman mailed out pictures of George Washington (\$1 bills) on his birthday, and asked in return a portrait of Abraham Lincoln (\$5 bills) on his birthday. Another handed in the price of a steak dinner he went without; a young wife went without a maid for a week. The prize for the member who brought in the largest increase went to a woman who handed in her overtime pay. The new building, which will also be the parsonage, will cost \$14,000 with the \$1,500 serving as the down-payment.

### MORMONS NUMBER OVER MILLION

The Church of Jesus Christ of Latter-Day Saints (Mormons) now has a membership of 1,200,000, and grew more in 1949 than in any year since its founding. The statement was made at a meeting of leaders in Salt Lake City by President George A. Smith. He said also that the building program had been accelerated and that there are now 5,000 missionaries at work. Total expenditures in 1949 reached a new high of \$34,000,000, an increase of \$7,500,000 over 1948.

Walter Reuther, Paul G. Hoffman, George Hedley, R. H. Tawney, T. O. Wedel, Edward Heimann, Charles D. Kean, and John M. Clark in

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## NEWS OF CHURCHES OVERSEAS

### UNITED CHRISTIAN SERVICE HELD IN CAIRO

Protestant and Eastern Orthodox churches were represented at a crowded united Christian worship service held at the Armenian Cathedral in Cairo under the auspices of the Fellowship of Unity, a voluntary organization of Christian churches in Cairo.

Founded 15 years ago by Anglican Bishop Gwynne, the Fellowship organized a united service each year in a different church in order to acquaint the various communities with the church customs and liturgy of each group.

Represented at this year's service were the Greek and Syrian Orthodox Churches, the Coptic Church, the Egyptian Evangelical Church, the Church of England, the American Community Church, the Armenian Gregorian Church, and the Armenian Evangelical Church.

Anthems and hymns in Arabic, Greek and Armenian were sung by Egyptian Evangelical, Greek Orthodox and Armenian choirs. Armenian Archbishop Mampre Sirourian gave an address and imparted the final blessing in his native tongue.

### URGE SEMINARY STUDENTS SPEND YEAR AS WORKERS

Students for the Protestant ministry should spend a year as self-supporting industrial or farm workers before ordination, according to recommendations made in Germany by a conference of pastors and theological students.

The conference was held in the Evangelical School for Social Work at Friedewald Castle, an institution recently set up with the aid of American Lutherans to provide special training courses for Protestant clergymen and laymen engaged in all types of social activity.

A resolution adopted by the conference declares that a one-year term as manual worker would give prospective clergymen "a practical knowledge of the actual living conditions of the working class."

The resolution proposed that during the final examination, theology candidates should be required to prove a reasonable theoretical knowledge of political economy and the history of the trade unions and the political workers' movements.

Another recommendation was that

pastors in active service should be invited to attend special courses and workshops to give them a thorough knowledge of social politics.

All participants in the conference agreed that an increased social indoctrination of theological students is essential for efficient handling of "the complex tasks with which clergymen are confronted today."

### IRISH ANGLICANS URGE PEACE EFFORT

The general synod of the Anglican Church in Ireland urged a "new gigantic effort" for peace. The resolution said that governments should enter into negotiations once more to do everything in their power "to bring the present tragic deadlock to an end."

### NO MOTORCYCLES FOR CLERGY

A layman's suggestion that young clergy of the Church of England in Canada be provided with motorcycles was defeated at the synod of the diocese of Huron. The idea was that it would cut down expenses. The layman has proposed a side car so that the parson could cart his bride around the parish with him, but the answer to this was "not practical in bad weather." Instead the synod voted \$450 for travelling expenses.

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# PEOPLE

## CLERGY CHANGES:

JOSEPH H. HARVEY, rector of St. Andrew's, Roswell, N. M., retired from active parish work on May 15 and is now living in University City, Mo. WILLIAM J. MATTHEWS, formerly curate at St. Peter's, South West Harbor, Me., is now in charge of Christ Church, Stewart Manor, Long Island, N. Y.

G. H. PEEK becomes rector of the Ascension, Salida, Colo., July 1. CHARLES A. MYERS is now the rector of St. Paul's, Lakewood, Colo. WILLIAM E. KIDD is now assistant minister at St. Martin's, New York City.

## ORDINATIONS:

ROBERT L. OLIVEROS was ordained priest by Bishop Carruthers at St. David's, Cheraw, S. C., where he is rector.

JAMES H. B. KENYON was ordained deacon on May 21 by Bishop Van Dyck at St. Peter's, Bennington, Vt. He is to do rural work in the Montpelier area of the diocese. JOSEPH MacGINNIS of Garfield, Utah, was ordained priest at St. Peter's, Denver, on May 27 by Bishop Bowen, acting for Bishop Clark of Utah.

## HONORS:

BERNARD IDDIGS BELL received the degree of Doctor of Humane Letters from Coe College, a Presbyterian related college, on June 3 "in recognition of outstanding service to religion in higher education." Dr. Bell gave the commencement address on "The future of the small independent college."

J. ALVIN RUSSELL, retired president of St. Paul's Polytechnic Institute, was presented with gifts and resolutions of appreciation for his many years of service to the college, at a ceremony on May 24.

## LAY WORKERS:

NELLIE H. McAULEY of Detroit flew to Liberia on May 29 to assist in the training of teachers and development of curriculum at the House of Bethany, Cape Mount. She recently retired from the Detroit public school system.

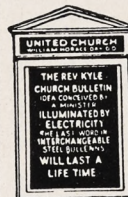
## DEATH:

ELLIOTT C. B. DARLINGTON, priest of New York, died suddenly of a heart attack recently. He was the brother of Henry Darlington, retired rector of the Heavenly Rest, New York.

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# BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

JOHN M. KRUMM

Dean of St. Paul's Cathedral,  
Los Angeles

This is a hearty second to Dean Warnecke's letter in *The Witness* of May 25, concerning the problems of financial support for our missionary work. I have often said that I was convinced that the early Apostles and missionaries did not go out to evangelize Europe because of study courses on "Life among the Barbarians." They went because of an undeniable impulse to share the saving gospel with others—which is what Dean Warnecke is talking about as the obligation of stewardship. Is it really impossible to convince our department of promotion of the importance of this approach or must we continue to print thousands of dollars worth of supposedly promotional material which hasn't promoted much except recurring deficits?

A. G. BUGBEE

Layman of Glendale, Calif.

For years I have taught in Bible classes that the two great commandments are basic to spiritual growth, explaining that they are not orders like military commands but laws in the spiritual world, similar to the law of gravity in the physical universe. The word "love" in this connection must be invested with a meaning different from that in ordinary usage. As such I have coined this definition: to love is to arrive at the utmost of one's ability at an intelligent, sympathetic and cooperative understanding with the object of one's love.

Sad to relate, my teaching gets nowhere. "How would you like to have your daughter marry a Negro? Or have a Jap or a Negro or Mexican or Jewish family move next door?" is the typical response. In a community which does not permit non-Caucasians (including Mexicans) to own or rent a house how can one teach pacifism on an international scale?

MRS. R. N. WILLCOX

Churchwoman of Dunkirk, N. Y.

The article "Hospitality of the Lord's Table" by Samuel Dorrance (Witness, May 11) has worried me not a little. Do theological seminaries teach the Church's ways or are priests today superficially taught? In my instructions and preparations we were to be given to hospitality—yes—to share, to be generous, etc., but no such thing was taught about the sac-

rament of the altar. To receive, not discerning the Lord's body and presence, was damnation to the soul. This means of reaching God, through Jesus Christ our Lord, was the precious gift of the Apostolic Church that we were to use after careful preparation and to guard, even to the sacrifice of our own life, as did our Lord on the cross.

Will someone more learned than I am explain and answer this. Somebody is mixed up somewhere or doesn't the Church teach any more, or is it all right to lead others into sin?

HANFORD L. RUSSELL

Clergyman of Minneapolis

Your managing editor of *The Witness*, Bill Spofford, was not born a triplet but he has all the talents triplets might contribute to the world. He is your business manager; Church-wide-wise reporter; alert article-securer and make-up editor. The combination gives us a model, comprehensive Church weekly.

"Swear not at all" so I merely affirm by St. Fortunatus that he is a virile tripled man. I had eleven years of newspaper work in New York, have associated with many newspaper men, and I know of few that could have created and sustained the standard Bill Spofford has given the Church in the production of the informing, fair, inspiring *Witness*.

MISS ELIZABETH KRAEMER

Churchwoman of Grand Rapids, Mich.

My sister and I want to express our very sincere enjoyment of *The Witness*. We think we are getting a lot for our money and wonder how you can do it for that price. We want to say also that the report of the Detroit peace conference by W. B. Spofford Jr. was especially good.

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